

Zeal; Let us perform our publick Offices with just Sense and Reverence, and by our constant Diligence and Industry, supply those defects of Nature or Education, which we are conscious of in our selves. And then we may be assured, that if we, thus, *take heed to our selves, and to our Doctrines, we shall, at least, save our selves, and some of those who hear us.*

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T H E E N D.

T W O
SERMONS,

The First, Preached in 4.

Christ-Church, Dublin : Feb. 19. 1681.

AT THE
CONSECRATION

Of the Right Reverend Fathers in God

WILLIAM Lord Bishop of *Kildare*,

WILLIAM Lord Bishop of *Kilmore*,

AND

RICHARD Lord Bishop of *Kilalla*.

The Other, Preached in

The Cathedral Church of *St. Patrick* :

At the Primary Visitation of the Most Reverend
Father in God,

F R A N C I S

Lord Arch-Bishop of *Dublin*, *Apr. 24. 1682.*

By *S. FOLEY*, A.M. Fellow of *Trinity Colledge*
near *Dublin* ; and Chaplain to His Grace.

L O N D O N : Printed for *Moses Pitt*, at the Angel in *St. Paul's*
Church-Yard. 1683.

SEPARATIONS

CONSECRATION

WILLIAM Lord Bishop of Exeter

WILLIAM Lord Bishop of Exeter

RICHARD Lord Bishop of Exeter

The Cathedral Church of Exeter

F R A N C I S

Lord Arch-Bishop of Dublin

By S. FOLEY, A. M. Fellow of Trinity College

First Dublin: and Chapman to the Press

Printed by J. G. Smith, at the Press of the University of Dublin

To the Right Reverend Fathers in God,

WILLIAM, Lord Bishop of Kildare,

WILLIAM, Lord Bishop of Kilmore,

A N D

RICHARD, Lord Bishop of Kilalka.

My Lords,

T*H E Sermon which I had the Honour to Preach at the Consecration of Your Lordships, I do now Publish, in hopes that it may give a little Satisfaction to some mistaken People, who may happen to read it; and I dedicate it to Your Lordships, in hopes that Your Lordships will demonstrate, that that is feasible which I say will be expected*

The Epistle Dedicatory.

*from, and that that Respect is deserved by,
which I say is due to, those of Your Lord-
ships Order.*

I am my Lords,

Your most dutiful and

humble Servant,

SAMUEL FOLET.

A Consecration

SERMON

PREACHED

In *Christ Church, Dublin: Feb. 19. 1681.*

The beginning of the *Epistle* appointed by the Church for this Service, being

I. *Timothy*, iii. I.

This is a true Saying, if a man desire the Office of a Bishop, he desireth a good work.

ST. *Paul* having in the preceding Chapters given *Timothy* some general Account of the true Faith, and suitable Worship of God; as a necessary means for the continuing and extending of the one, and for the becoming performance of the other, proceeds in this, to treat

of

of the Government of the Church. And by way of Introduction to what relates to the particular Offices, of those persons who were to be respectively concern'd in it, He makes a Declaration to this purpose: That whosoever desires to be invested with that Power and Authority which of Right belong to the highest and most eminent of them, he desires an Employment worthy and honourable, an Office by which he may be enabled to do some Service to his great Creator, be a publick Blessing to the Age he lives in, a Dispenser of God's Favours to men, and as it were an Agent to maintain and keep up a Correspondence between Earth and Heaven. For this I judge a Paraphrase not strained on the Apostles words, *This is a true Saying, &c.*

Being to speak before this great and honourable Audience, upon this Occasion and Subject, I shall humbly beg leave to make a modest Enquiry into these following particulars.

First, Whence our present Bishops have their Authority?

Secondly, Whether Episcopacy hath any Advantages above other Forms of Church-Government?

Thirdly, What may be justly and reasonably expected from Persons entrusted with that Sacred Authority?

Fourthly,

A Consecration Sermon.

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Fourthly, What Honour and Respect is due from us to them ?

By what I shall say in resolution hereunto, 'twill I hope be plain enough, That *he desires a good Work, who desires the Office of a Bishop.*

I begin with the

First Enquiry, Whence our present Bishops have their Authority ?

That ever since these Nations have pretended to Adore *Jesus Christ* as their Lord and Redeemer, They have, in Obedience to him, Worshipped God, after a way not known before, is denied by none. That all who have agreed in this belief and way of Worship, have reputed themselves in *that respect*, a Community different from Civil Bodies Politick, is as evident ; from their Exercising and Submitting to, an Authority distinct from all Civil Power. That *Bishops* have been the Chief meerly Spiritual Governours of this Society, from the very first Constitution of it here, and that those *Venerable* Persons whom we now call *Bishops*, have receiv'd the Spiritual Authority they claim from others of that Order and Title, who received the same from their Predecessors, and so in a continued series, from the first entertainment of that Religion in these Islands (were it necessary) might with much ease be clearly made out. So
that

that the Question will be reduc'd to very narrow Terms, *What Authority and from whom, the first planters of Christianity among us, were intrusted with to Communicate to others?* For more full Satisfaction in this matter, it being liable to many mistakes of evil consequence, I shall lay down what I have to say concerning it, in these distinct and plain Propositions.

1. That *Our Blessed Saviour* had *Power* and *Authority* to Institute, and Form a *Society* over the whole World, to be governed by such *Laws* and such *Officers* as he should appoint.

This is evident both from the *Prophecies* concerning the (a) *Messiah* in the *Old Testament*; That *the Government should be upon his Shoulders*, and the like; and also from what is said of *Jesus Christ*, in the *New*. That (b) *God Anointed him with the Holy Ghost*, and as it were Consecrated him to be *Universal Pastour*, and the great *Apostle and High Priest of our Profession*, and *Bishop of our Souls*, and that he had *all Power both in Heaven and in Earth*: and that he did in his own Person Rule and Govern, make *Laws* and constitute *Governours*, and not only did he

(a) *Isaiah*, ix. 6. (b) *Acts* x. 38. *Hebr.* iii. 1. 1 *Pea* ii. 25. *Mat.* xxviii. 18. *Proprie* Episcopus Dominus Jesus est. *Origen* on *Mat.* xxiv.

declare Gods Will to Mankind, but did also take order that such Persons should be admitted into that his Society by *Baptism*, as were willing to submit to the Rules and Constitutions of it.

2. That *Our Saviour* committed the Government of this Society, to those who in the *Evangelists* are call'd *Apostles*. This appears from the tenour of the Commission which he gave them, when he breathed on them the (c) *Holy Ghost*. *As my Father sent me, so send I you. Whosoever sins ye remit they are remitted unto them, and whosoever Sins ye retain, they are retained.*

3. The same Authority which was given to the *Apostles* to Govern this Society (excepting those attendants of *Gifts*, as of *Tongues*, doing *Miracles*, and the like *Extraordinary Helps* and *Supplies*, which the *Necessity* of the *Primitive Church* requir'd, till it came in the *Unity* of the *Faith* unto a perfect Man, unto the measure of the stature of the fulness of *Christ*, as *St. Paul* expresses it) was for ever to continue to their Successors.

This appears from the very Nature and Design of that Government which *Christ* appointed ; it being so absolutely necessary to the preservation

(c) *John* xx. 21, 22. (d) *Ephes.* iv.

of his Society, and consequently of his Religion, that such a Society could not subsist without it; and therefore as necessary to continue that Society, as first to form it. Some will think more necessary in succeeding Ages, than at that time, when our Saviour's Miracles were so fresh in their remembrance; their Devotion so new, and their Zeal so warm and vigorous. We likewise find this plainly intimated in the Commission which Christ gave his Apostles. (e) *Go and teach; or make Disciples in all Nations, and lo I am with you alway even unto the end of the World.* Now they themselves were not to live so long, and therefore this special Presence and Assistance, must be understood to have been promised to their Successors also.

Farther, Christ sent them as his Father sent him; that is, with such Authority to Ordain others, and to Institute Ecclesiastical Discipline, and so to make Successors, and to communicate to them of that Spirit, which he breathed on them, as Moses did to Joshua, (f) the Spirit of Wisdom, by laying their hands upon them. And hence it was that St. Paul told the Bishops of Asia, upon whom he had lay'd his hands, when upon his Summons They met him at Miletus, (g) That

(e) Mat. xxviii. 18, 20. (f) Deut. xxxiv. 9. (g) Acts xx. 28. the

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the Holy Ghost had made them Overseers, or Bishops, over the Church of God. I may add, that all Disputers in this Cause, and all Pretenders to different Forms of Church-Government, do Acknowledge some Form to be always necessary, and consequently Authority to Rule and Govern, for ever to reside in some Persons or other.

4. That *Bishops*, be the true extent of their Authority what it will, are declar'd to be in Scripture, and were look'd upon in the first Ages (*b*) of the Church, as Successors to the *Apostles*; and so Authoriz'd by *Christ* to Govern this Society.

Thus far we have but little Controversie with the main Opposers of *Episcopacy*. For they cannot deny but that our *Bishops* are *Presbyters*, and therefore if, (as they will have it) *Presbyters* were the Antient *Bishops*, and are Successors to the *Apostles*, our *Bishops* upon that account are so. If therefore we be satisfied that *Our Saviour* gave some Power and Authority to his *Apostles*, with a design that They should leave it to others, to be transmitted through all Ages

(*b*) St. Cyprian, Epist. 75. p. 225. Edit. Oxon. Potestas peccatorum remittendorum Apostolis data est, & Ecclesiis quas illi à Christo missi Constituerunt, & Episcopis qui eis Ordinatione Vicariâ successerunt.

successively, to some fit persons, for the Exigencies of the Church; and that our *Bishops* are Successors to those *Apostles* (which one Party of our Churches Adversaries are obliged to own, by vertue of their being *Presbyters*; and which the other have no pretence to deny here in *Ireland*, whatever Fables (*i*) they have invented, to disparage the *English* Consecrations; we being able to prove, That our present *Bishops* of *Ireland* were Consecrated by (*k*) such *Bishops*, as receiv'd their Consecration from other Consecrated

(*i*) For Confutation of which, See *Mason's Vindicie Ecclesie Anglicane*, Primate *Bramhall's* Works, and the Second Part of *Dr. Burnet's History of the Reformation*.

(*k*) For Instance. His Grace the Most Reverend Father in God, *Michael Boyle*, the present Lord Arch-Bishop of *Armagh*, and Primate of all *Ireland*; together with *Dr. Margetson*, the late Primate of *Ireland*: the truly Learned and Pious *Dr. John Parker*, late Lord Arch-Bishop of *Dublin*, *Dr. Pullen*, then Arch-Bishop of *Tuam*, and the present Lord Arch-Bishop of *Castell*, and Seven other Bishops who died since, were Consecrated *Jan. 27. 1660.* By *Dr. John Bramhall*, Arch-Bishop of *Armagh*, who was Consecrated *May, 26. 1634.* by Primate *Usher*, who was Consecrated *Anno 1621.* by Primate *Hampton*, who was Consecrated *May, 5. 1613.* by *Dr. Thomas Jones*, who was Consecrated by *Adam Loftus*, Arch-Bishop of *Dublin*, *12. May, 1584.* who was Consecrated by *Hugh Curwin*, *Anno 1562.* who was Consecrated Arch-Bishop of *Dublin*, *Septemb. 8. 1555.* being the Third Year of *Queen Mary*, together with *James Turberville* Bishop of *Exeter*, and *William Glin*, Bishop of *Bangor*: This appears out of our Records, and by this may any of the present Lords Bishops of *Ireland*, Justifie their Consecration.

Bishops.

Bishops ; and so on to before the *Reformation*, from Records never in the least question'd or suspected) we must Acknowledge that what Authority our present *Bishops* have, They have from *Christ Jesus*.

The way being thus far clear'd, before I proceed to the main thing behind, to wit ; To demonstrate, that *Bishops* are a distinct Order from and above *Presbyters*, by that Authority They have receiv'd from *Christ*, I shall deduce some few Corollaries from what has been said, such as :

1. 'Tis evident from hence, That when the *Apostles* Ordained *Bishops*, they did it by Authority given them by our *Saviour* ; and not only in pursuance of a *Jewish* Custom of creating *Elders*, which the famous Mr. *Selden* so much contends (1) for. Had they not done it upon an Account peculiar to *Christianity*, St. *Paul* when a *Jew*, and a most violent Persecutor of *Christ's Church*, had had as full Authority to make *Bishops* as when an *Apostle*, and must have deriv'd it not from the *Holy Ghost*, (as he constantly Affirms) but from his Master *Gamaliel*.

2. Hence it follows, That *Bishops* have not

(1). *Selden de Synodriis, Lib. 1. Cap. 14.*

their Authority from the Civil Magistrate. There is a great difference between the designation of a Person to an Office, and the giving him Authority in it. Thus a *Mayor* of a Corporation is Chosen by the *Burgesses* of it, but receives his Authority from the *King* alone ; and so in many other instances. And therefore this Assertion of ours, cannot be suspected as any way prejudicial to our Princes Antient Right of Electing *Bishops*. The *Church* is a Society, and Body Politick distinct from that of the *Common-wealth*; which appears from hence, That it did subsist when separated from, and persecuted by all Civil-Powers ; it is founded upon Principles different from the Law of Nature, and common Notions of Mankind, and settled by Divine, Positive Laws ; and consequently the Government of it must be proportionable. And they who resolve to hold the contrary Opinion, may take its Foundation along with it, and believe the *Gospel* it self to be no Law, but as Enacted by the *Civil Magistrate*.

3. We may hence infer, that all other *Bishops* are not meerly Substitutes of the *Bishop* of Rome, and that he in the Right of *St. Peter*, is not the *Only Bishop*, who hath his Authority from *Christ*, so that all must receive theirs from him. This was with much Vehemence and equal Applause, defended

defended in the (m) Council of Trent, by Father Laynez, General of the *Jesuits*: and Friar Simon a *Florentine*, did there likewise maintain, That the Institution of *Bishops* in the *Apostles*, was only Personal, and ended with them. But this (as the good *Bishop* of *Paris* then said) is a Novel Doctrine; first invented by *Cajetane* to gain a *Cardinalship*; and as such was Censured by the Doctors of the *Sorbonne*, and *Richerius* a (n) *Sorbonne Doctor*, in his *History of General Councils*, lately Printed; has made it out, That in Antient Times the very *Italian Bishops* themselves, did subscribe *Bishops, Dei Gratia, without any mention of the Pope, or Apostolick See.*

4. We may likewise hence conclude, That *Bishops* have not, nor ought to have their Authority from the People. That they had, in the *Apostles* days, was held by Mr. *Hobbes*; (o) and he says, 'Tis so declar'd in Scripture. But 'tis plain, that he makes it the same thing, to Elect and to Ordain, which the (p) *Scriptures* make very different. As to what relates to the People,

(m) *Hist. Council of Trent, Lib. 7. pag. 574. of the last Edition. Engl.* (n) *Richerius. Cap. 10. Sect. 11.* (o) *Leviathan. Cap. 22. (p) Acts vi. 5. The whole Multitude Chose Stephen and Philip, &c. Vers. 6. Whom they set before the Apostles, who, when they had Prayed, lay'd their Hands on them.*

it does indeed appear from Antiquity; that They were somewhat concern'd in the Election of *Bishops*; (q) but 'twas only by way of Approbation, and that St. Paul's Rule might be the better observ'd, *That a Bishop be Blameless, and of Good Report.* And that they were of *Good Report* the People could best testifie. But this occasion'd many disturbances, so that Christian Magistrates were forced sometimes to interpose, and at last upon prudent Considerations 'twas quite dis-used.

Having settled these matters, I come now to prove, that *Bishops* by vertue of this Authority which they have from *Christ*, are above *Presbyters*. I must desire to be excused that I do not make the Enquiry, *Whether Bishops be of a distinct Order from that of Presbyters, Jure Divino* or not. Which by the Advantage of Ambiguous expressions, made use of by some unwarily, by others on purpose, and by the motives of Interest and Envy, has been made the subject of much dispute, and of many Books in this last Age. This I have designedly declin'd meddling with. For

(q) Of this matter see a full and satisfactory Account, in the *History of the present Separation*, by the Worthy and most Learned Dr. *Stillingfleet*, Part 3. Sect. 24. 25.

unless we be willing Eternally to wrangle and dispute, and to make the Controversy to last as long as the Order it self, *even to the end of the World* ; We must state the Question plainly, and after some sort, that we may find a clear decision of it some way or other. And I know none more fair than this : *Whether the Apostles before their Martyrdoms committed the Authority, which Christ gave them of Governing his Church, and the inferior Officers of it, and of Ordaining others in every Church to single Persons, or to several in Conjunction.*

To determine this, Let us first consult the *Holy Scriptures.*

We find that the first Successor to any of the *Apostles*, who was made by them, was *Matthias* ; who when *Judas* had fallen away, though he was a Disciple, by the direction of the *Holy Ghost*, (*r*) was assum'd to a higher degree, to the dignity of an *Apostle*. (*s*) *St. Peter* says, *To take Judas his Bishoprick.*

(*r*) *Acts* i. (*s*) The Apostles were above the 70 Disciples *Philip* did Preach, Baptise, did Miracles, and Converted the *Samaritans*, but his Converts did not receive the *Holy Ghost*, till that *St. Peter* and *St. John*, came down from *Jerusalem*, and laid their hands upon them. *Acts*. viii. 14. 15. And that *Matthias* before he was made Successor to *Judas*, was one of the 70. Disciples. *Vid. Eusebii Hist. Eccl. Lib. 1. Cap. 12.*

We find St. *James* (who was not (*t*) of the Twelve, and whom all *Ecclesiastical Historians* reckon) *Bishop of Hierusalem*, that he resided constantly there, and that any matter of importance which hapned, was communicated unto him. That the *Presbyters* attended on him : that when St. *Peter* was deliver'd out of Prison by an Angel, he bade them whom he first met, (*u*) to go and shew those things unto *James*, and unto the Brethren ; and that St. *Paul*, as soon (*w*) as he came to *Hierusalem*, after his Fourteen Years Preaching to the Gentiles, went in unto *James*, and all the Elders were present. Though the *Presbyters* were all there, he made his Application in a particular manner to St. *James*. And in the First Council held there upon occasion of a Controversie about keeping the Law of *Moses*, St. *James* determin'd as one in Authority, in these words : (*x*) Wherefore my Sentence is. St. *Paul* committed his Authority at *Ephesus* to *Timothy* ; we find him give him in Charge, That he should not receive an Accusation against a *Presbyter*, but confirm'd by two or three witnesses, (*y*) and him

(*t*) That *James* the Brother of our Lord was not one of the Twelve, *Valesius* shews at large, in his Notes on the same Chapter. Not. Pag. 20. (*u*) *Acts* xii. 17. (*w*) *Acts* xxi. 18. (*x*) *Acts* xv. 19. (*y*) 1 *Tim.* v. 19, 20.

that sinned, to Rebuke before all, that others also might fear. So by his Place we see that he might receive an Accusation, and summon Witnesses before him, and Examine them, and give Sentence against Presbyters, which he could not have done, had they been his Equals. Besides, he was charged with a solemn adjuration (z) before God and the Lord Jesus Christ, and the Elect Angels, to do these things without Partiality ; which shews that by his Authority he was able to shew favours to some Presbyters above others, and that his Partiality would have been of great Consequence. The same St. Paul made Titus Metropolitan of Crete, gave him Authority (a) To Ordain Elders in every City. And as to what concerns the rest of the Apostles, we may believe They endeavour'd that there should be Uniformity in all Churches, which 'tis plain (b) St. Paul labour'd much after: and Uniformity could not be, had they instituted different Forms of Government in them.

But no considering Person will think it strange, that the particular Form of Government is not more expressly described in the Relation we have in those Sacred Books, of what was done by

(z) Vers. 21. (a) 1 Titus, v. (b) 1 Cor. vii. 17. 1 Cor. xiv. 33.

the Apostles immediately after our *Saviour's* Ascension. They could not of a sudden settle all matters; nor was it necessary that They should appoint Successors long before they were to leave them. Besides, the Account which we have of what they did, is very short. St. *Luke* was the only Person who Compos'd and left to Posterity, Commentaries of their Acts. In them we find little of St. *Peter*, but what was transacted within a Year or two after his Masters *Ascension*; little of St. *Paul*, but his Conversion, and what St. *Luke* saw him do in his several journeys; less of any other of the Apostles. And as to St. *Paul's* Epistles, they do rather suppose the then Establishment (whatever it was) sufficiently known, than undertake to describe it. And after all those Books were finish'd, we have reason to believe, that the *Church* being so very much enlarged by the Accession of New Converts, that they made their form of Government more exact than before Comported with the Circumstances of Affairs.

However, One thing we find in the *Revelations*, which seems plain enough in this matter. Our *Saviour* Commanded St. *John* to write to the *Angels* of the Seven Churches of *Asia*: That it was not to the Seven Churches themselves, is evident from his Saying, *That the seven Churches*
were.

were the *Seven Candlesticks*, but the *Seven Stars* (c) were the *seven Angels*, which did shine in them. That the *Angel* of each of those *Churches* was not a *Synod of Presbyters*, but a *Single Person*, appears from this, that the *Reproofs* and *Charges* given there, are *Personal*. We cannot say, for instance, that all the *Elders* of the (d) *Church of Ephesus*, (where *St. Paul* settled many) could agree in all those *Qualifications* and *Defects* mentioned by *St. John*: from whence it follows, that each of those *Churches* in *St. John's* days was *Governed by Single Persons*.

But tho' there be some who will have nothing esteemed of moment in this Concern, but what is found in *Scripture*, or in some *System of Divinity*; yet I hope we may be allowed to make recourse to *Ecclesiastical History*. For we are not to seek in the *Scriptures* for what was done after that they were written; and the *Fathers* who were the *Successors* of the *Apostles*, can best tell what they who were next before them, did. To shew the unreasonableness of the contrary Opinion, I shall propose a like Case. If a Question were now made, how *Alexander* the

(c) Rev. i. 20. *St. Austin* says, by the *Angel* is meant *Propositus Ecclesie*. *St. Hierom*, *Angeli Ecclesie Præsidenter*. This Sense is allow'd by *Bullinger* and *Beza*. (d) *Acts* xx. 17, 18.

Great his Empire was disposed of after his Death, and any one would take upon him to dictate with great Confidence, That we ought not to consult *Diodorus Siculus*, *Plutarch* and others, who wrote of those Transactions, but to apply our selves wholly to *Aristotles* Politicks, (or which is indeed much nearer to the prudent Advice of some of our *Anti-Episcopal* writers) to take the words of some now alive; and to send for certain Sober, Good, Able Men; to whom they can recommend us, who perhaps have never much troubled themselves with that useless Study of *History*; but yet having profoundly studied Politicks, can from their own Models and Principles best inform us, how those matters went then; we should, I presume, beg their Pardon, and upon the very same grounds we must so now, and address our selves to Antiquity for a Resolution.

Now we cannot find one word in *Ecclesiastical History*, (of which it is not improbable that they are well aware) that from the days of the very *Apostles*, any *Church* was otherwise Governed than by a *Single Person*, till after the beginning of the Sixteenth Century. But it would not be proper here to prosecute this matter largely, and therefore I shall only propose a few instances out of the most early Christian Writers.

¹⁸ The eldest of the Fathers we have is *Clemens Romanus*; and he in his excellent *Epistle* to the *Corinthians*, shews plainly that he was of Opinion, that, as it was actually in his Time, the Apostles themselves did by Divine Inspiration continue a Government, in which *Bishops* and *Presbyters* were no less distinguished than they are now. I cannot stay to consider what is weakly Objected out of him, but must refer to others, particularly to the two Learned Annotators upon him; and to the Worthy and Learned Defender (e) of the *Codex Canonum*.

St. *Ignatius* the Martyr, who Lived with the Apostles, and was afterwards *Bishop* of *Antioch* himself, in many places of his *Epistles*, shews that the *Church* was Governed by *Bishops*, and that he means by a *Bishop* (f) the same that we do. And indeed his Testimony in this Controversie, is so full and positive, that they who desire that what he Affirms should not be true, and yet pretend some Respect for so Apostolick a man, have no shift, but to deny that these *Epistles* are Genuine. But that they are, has

(e) Dr. *Beveridge*, *Codex Can. Vindic.* Cap. II. (f) That St. *Ignatius* does not term the Order of *Bishops*. *newteuand* *teuand* as *Rivet* and *Salmajius* will have it. See Dr. *Hammond's* *Dissert.* Pag. 77.

been as fully demonstrated, as any thing of that nature can possibly be, formerly by several other worthy Persons, particularly by that Prodigie of Learning and Piety, the most Excellent *Primate Usher*, a Person one would think, sufficient to reconcile Men, who were Lovers of either, to that Order; and since by a Reverend and Learned Prelate (*g*) now Living, in *England*.

That *Bishops* were above *Presbyters* in the Second Century, is expressly Asserted by (*b*) *Clemens Alexandrinus*, by (*i*) *Origen*, and (*k*) *Tertullian*. Of *Heraclas*, who was afterwards

(*g*) The Reverend Bishop of *Chester*. (*b*) *Clemens Alexandr.* Παιδηγ. lib. 3. cap. 12. pag. 264. Μελίαι δέ, &c. αἱ μὲν Πρεσβύτεροι, αἱ δὲ Ἐπισκόποι, αἱ δὲ Διακόνους. More clearly, *Stromat. Lib. 6. Pag. 667.* (*i*) *Orig.* in *Hieremiam Homil. 11.* Πλείον ἔγω ἀπενόημαπαρὰ τον Διακόνον (for he was then himself a *Presbyter*) Πλείον δὲ Διακόνῳ ἔδω τον λαϊκόν. ὁ δὲ Πάντων ἡμῶν ἐγκρατειωμένος ἀρχὴν αὐτῷ τῷ Ἐκκλησιαστικῷ ἐπὶ πλείον ἀπέσπει. By whom undoubtedly is meant the Bishop, and it plainly shews, That he was above the *Presbyters*. Edit. *Huet. Rothomagi Anno 1668. Pag. 114.* *Huetius* guesses that *Origen* understands either *Theodotus* Bishop of *Casarea*, or *Babylus* Patriarch of *Antioch.* *Observat. Pag. 14.* *Origen* likewise on *Mat. Ch. xix. Pag. 363.* Καὶ ὁ Ἐπίσκοπος, καὶ ὁ Πρεσβύτερος, καὶ ὁ Διακόνος. On *Cap. 21. pag. 442.* Καὶ νομίζω ἀρμύζειν ἃ περὶ πολλόντων τὰς ἀρετῶν λόγον τοῖς ἑσθλοῖς τὰς Ἐκκλησίας αἰσχροκαρδέσι, καὶ πνευματικοῖς καὶ ἀνεπισήμοσι καὶ ἀνδραγαθῶσι Ἐπισκόποις, ἢ Πρεσβυτέροις, ἢ Διακόνους. (*k*) *Tertullian de Baptismo. cap. 17.* Dandi quidem habet jus Summus Sacerdos, qui est Episcopus; dehinc Presbyteri & Diaconi; non tamen sine Episcopi Auctoritate, propter Ecclesiae Honorem, quo salvo, salva pax est.

Bishop of Alexandria, Origen (*l*) testifies, That he was first a *Presbyter* of the same Church. That *Irenæus* was first a *Presbyter*, afterwards *Bishop* of *Lions*, appears from *Eusebius*, (*m*) and *St. Hierom*. *Dionysius Alexandrinus*, in an Epistle to *Dionysius Romanus*, shews that he was then a *Presbyter*; afterwards *Eusebius* and *St. Hierom* inform us, (*n*) That he was a *Bishop*. *Irenæus*, and *Eusebius*, *Socrates*, and *Theodoret*, do furnish us with Catalogues of the *Bishops* in their respective Sees, from the very Time of the *Apostles*, to their days. And *St. Hierom* says, (*o*) That from the time of *St. Mark* there was a *Bishop* always above *Presbyters*, in the Church of *Alexandria*. And all this is so very clear, that none were they not most perversely bias'd by Prejudice or Interest, if they be acquainted with Antiquity, would question it.

(*l*) Apud *Euseb. Hist. Eccl. Lib. 6. Cap. 19. Pag. 180. Edit. Paris. Anno 1678.* (*m*) *Euseb. Hist. Lib. 5. Cap. 4. & 5. Hi rom. in Catal. Scriptor. Eccl. ad Script. 64.* speaking of Origen. Ἡρακλᾶν τῶν Πρεσβυτέρων βουδὸν συνελαβετο, ὃς τις καὶ καὶ ἀμνηστειν τῶν Ἀλεξανδρίων ἐκκλησιῶν. (*n*) *Euseb. Lib. 7. Cap. 7. & Hieron. in Catal. Script. 45.* Εὐγενίου Ποδοῦ τοῦ Ἐπισκόπου Ἀλεξανδρίας καὶ ἐν Γαλλίαις Ἐκκλησίαις Πρεσβυτέρου, &c. Μετὰ ταῦτα Ποδεῖν ὑπονοεῖται, εἰς τὴν ἑταίριαν ἰστορίαν. (*o*) *Hieron. in Epist. ad Evagrium quæ incipit, Legimus in Isaiab.* Tis his Eighty Fifth Epistle. Nam & Alexandria à Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electum in excellentiori gradu collocatum, Episcopum nominabant.

The first Man that ever we can hear of, who did oppose the Superiority of *Bishops* above *Presbyters*, was *Aerius*, almost 330 Years after our Saviour, a very Proud, Humorsome Man, who because he could not obtain a *Bishoprick*, which he aimed at, as *Epiphanius* informs us, (p) heresolv'd that a *Bishop* was not above a *Presbyter*; and for this he was by the good Men of those days, condemn'd of Heresie, and therefore we cannot but suspect that there is a little too much assurance in the Men of our Times, who desire to be thought most Pure and Orthodox, and yet will undertake against the whole Church of God, for many hundreds of Years, to defend a Notorious, Infamous Heretick; a Heretick who had no Sober Man in those Ages to Countenance him. For as for *Medina*, who says, That *St. Hierome*, *Sedulius* and others, were of his Heresie, the Most Learned Arch-Bishop of *Spalato*, do's

(p) *Epiphanius*, *Heres.* 56. seu *utalis*, 75. Speaking of *Aerius*.
 Οὗτος ἦν ἀνὴρ ὁ Ἐυσεβίου καὶ Ἀλεξ. ἐπεὶ αὐτὸς Ἐυσεβίου ἡγάγετο εἰς
 τὴν Ἐπιτομήν, ἐκείνῳ μάλιστα ἠνέχοντο, καὶ ἐν ἑκάστῳ αὐτῶν ἔρρετο
 χάρις πνεύματος. Afterwards *Eustathius* made him a *Presbyter*, and
 Master in the Hospital in *Pontus*; but for all this *inimicus* αὐτῶν
 ἡ Ἐκκλησία. And he after much shew of discontent, quitted the
 Place, and led many poor people after him, telling them that
 a *Presbyter* was as good as a *Bishop*. καὶ οὕτως ἔτι καὶ νῦν.

prove:

prove him (*q*) to be very impudent for saying so.

But all this and much more of this nature makes but little with some, in this Cause. For when by Learned Men it was demonstrated, That *Bishops* were above *Presbyters*, in the very First and Purest Ages of the Church ; They whose Passions or Interests had render'd them Enemies to that Order, made this Reply. That *Diotrephes sought the Preheminence in the Apostles times, and the Mystery of Iniquity did then begin to work.* Among others, this is the Answer of a *Presbyter* of great Fame and Repute among his Followers, who were deeply Engag'd in the Late Troubles, *Alexander Henderson*, (*r*) in a Letter to the Late King of Blessed Memory ; and in his First Paper, he had the modesty to call our *Bishops*,

(*q*) In his Second Book *De Republ. Eccles.* cap. 3. Of the difference between the Opinions of *St. Hieron* and *Aerius*, See the Learned *John Forbes*, his *Irenicum. Lib. 2. cap. 11.* (*r*) *Henderson's First Paper. Pag. 157.* Of the Edit. Anno 1649. and his Second Paper, Pag. 170. I wind together *Diotrephes* and the *Mystery of Iniquity*, the one as an Old Example of Church-Ambition, which was also too palpable in the *Apostles* themselves, and the other as a Cover of Ambition, afterwards discovered ; which two brought forth the great *Mystery of the Papacy* at last.

The (s) Limbs of the Antichristian Hierarchie. I shall not positively Charge him with what a Reverend Divine, who had been a Member of the Synod of Dort, tells us (t) was Reported of him, That when he was Moderator of that famous Assembly at Glasgow, (u) he said, That St. Paul himself, by Appointing Bishops, was a Worker in that Mystery of Iniquity. But 'twas not long after that this Answer was Applauded, That the Socinians, Independents, and Anabaptists, took confidence from the Example, and termed the Mystery of the Holy Trinity, the Power of inflicting Ecclesiastical Censures, and the Baptizing of Infants, *The Mystery of Iniquity*. And truly some Learned Men think that there cannot be more said for the Baptizing of Infants, nay for the Canon of the Scripture, and for the Observation of the Lord's Day it self, than for Episcopacy.

(s) His First Paper. Pag. 154. It is too well known, That the Reformation of Hen. VIII. was most imperfect in the Essentials of Doctrin, Worship and Government; and although it proceeded by some degrees afterwards, yet the Government was never Reformed, the Head was Changed, Dominus non Dominium; and the whole Limbs of the Antichristian Hierarchie retained, upon what Snares and Temptations of Avarice and Ambition, the great Enchanters of the Clergie, I need not express. (t) Bishop Hall, Of Episcopacy. Pag. 52. (u) See the Large Declaration about the Troubles in Scotland. Page 237.

However,

However, shall we think that our Saviour would be so unkind to his Church, as to deliver it up wholly to the Management of *Antichrist* for fifteen hundred years together? Nay, if *Bishops* because *Bishops*, must be *Antichrists*, how can we avoid reckoning St. *James* himself, the Brother of our Lord, the *Antichrist* of *Jerusalem*, *Timothy* the *Antichrist* of *Ephesus*, and *Titus* of *Creet*? And St. *John* should not have directed his Epistles to the *Seven Angels*, but in our [*New Stile*] to the *Seven Antichrists* of the Churches of *Asia*. Shall we think that *Christ's Apostles* themselves, who Lived to See, and to Establish *Episcopacy*, as to the Essential Parts of it, as it now stands, would betray his Church into the hands of *Antichrist*; and help to exalt the *Man of Sin*? and that many of the most Godly and Faithful Servants of *Jesus Christ*, the Blessed Martyrs of the *Primitive Church*, would be themselves *Limbs of Antichrist*, and rejoyce in him? far be it from us to entertain such horrid Imaginations.

But to take no farther Notice of odious Terms and ill Language. Did *Christ's Apostles* behave themselves Unfaithfully in their Charge, and when they had Converted Persons enough to make a Church, did they Establish any other Form of Government than what they had receiv'd Commission from their Master to Establish, and which

was to Endure to the *End of the World* ? all which Time, we see he has promised his special Presence and Assistance, to their Legal Successors.

And as to those who succeeded the *Apostles*, shall we suspect that such good Men, that Men who died for the *Gospel*, durst presume to set up a Government contrary to it ; and so unanimously agree in so wicked a Contrivance ? They were doubtless, Holy, Conscientious, and Mortified Persons, very Humble and Devout ; and therefore we cannot honestly say, (as some would have the first devisers of *Episcopacy* to have been) That they were Covetous, Proud, Ambitious, Tyrannical, and Usurpers. Was it Honour, Riches, State and Grandeur, that those Humble, Patient Men, who were always under Persecution, could be Corrupted and Allured with, in those Days when, (as the famous *Petrus de Marca*, upon occasion (*w*) of Pope *Leo* his Letter to *Anastasi* Bishop of *Theſſalonica*, truly observes) That *Episcopatus erat veluti gradus quidam ad crudelissima supplicia*, a Bishoprick intituled the Possessour only to the Priviledge of being more Barbarously Tormented than others ? Nay, after that Age, the Bishops themselves were so good

(*w*) *Pet. de Marc. de Concord. Tom. 2. Pag. 81. Sect. 4.*

Men, so excellent, (x) that *Calvin* says (and we may venture to take his word when he speaks well of any of that Order) that a bad Bishop would have been esteemed *instar portenti*, as a strange, prodigious thing ! shall we suppose that these Men would be so abominably ungrateful to their Lord and Saviour, as most Sacrilegiously to violate his own Institution, and so injurious to their Brethren, as to rob them of the Authority given them by their *Master* ? and yet if we hold either *Presbytery*, or any other way than what they then used, to be of *Christ's* Institution ; we must conclude these Martyrs, these Holy, Devout, Self-denying Men, to have been so Covetous, so False, so Ambitious, such Tyrants, such Usurpers. One might tremble to think that to maintain a New Conceit, and the Credit of some Popular Men among us in a wicked degenerate Age, we should labour to prove those Worthies, the Basest, Falsest Villains, that ever lived among Men.

But if they were so, could they have Agreed all the World over in this *Knavery*, (for it admits not of a softer expression) were all the rest so tame as to submit to it ? And why did not

the *Presbyters* then, as some of ours did, of late, rise up against them and say they were *Anti-Christian*?

Upon the whole, we see that for a *Bishop* to be above the *Presbyters* is no late Usurpation, but Practis'd in the Purest, in all the Ages of the *Christian Church*; not invented by *Antichrist*, nor part of the *Mystery of Iniquity*, but an *Apostolick* Constitution, conformable to our *Saviour's* own. And who can shew a better Title to any Privileges or Estates upon Earth, than a Possession of above *Sixteen Hundred* Years, without the least Fraud or Violence at the beginning? This therefore being manifest, that in the Ages immediately following the *Apostles*, the *Churches* were Govern'd by *Single Persons*, who pretended to derive their Authority from them; and that we have all the reason imaginable to believe, that they would not, nay that they could not, have pretended so, had it been false: we may safely conclude, That they had, and consequently that they who are their Legal Successors, now have their Authority from the *Apostles*, and so from *Christ*.

I shall just mention a few inferences which we may make from what hath been said, and then proceed.

1. Hence

1. Hence we see upon what Foundation that part of the Establish'd Doctrine of the Churches of *England* and *Ireland* is built, which asserts that *Episcopal Power*, in the Sense in which we understand it, was exercised by the Apostles, and by their Successors made by them, by vertue of the Commission which they receiv'd from *Christ*. This we find in the *Book of Consecration*, which is Approv'd of by the *Articles* of our Churches, *Art. 36.* Confirm'd by Act of *Parliament*, and Subscribed to by all who have taken *Holy Orders*.

2. We see what reason the Reformed Churches abroad had to speak so honourably of our *English Episcopacy*, as they have frequently done : for which at large I may refer to Dr. *Durell's View of the Government of those Churches*, and to his later *Defence of the Church of England*, in *Latin*. As to their own Practice, To urge their having no *Bishops*, which their Superiours who are of another persuasion will not allow of, as an Argument against our *Bishops*, is as unreasonable as it would be to perswade us now to Assemble for the Publick Worship of God, in *Caves* and *Dens* ; because the good *Old Christians* being not permitted by their Persecutors to have Churches, were forced to do so. And we may say to them, what a most Reverend Prelate of ours did write to one of their Ablest Divines, *Non culpa vestra,*

sed injuria temporum, abesse Episcopatum. (y) You have no *Bishops*, not because you would nor, but because ye (z) cannot have them.

3. Hence we see how little foundation there is in *Scripture*, or in *Antiquity*, for any other Forms of *Church-Government*. For to say that the *Classical*, or that the *Congregational way* (which some think *Socinus* invented) was used by the *Apostles*, and by their immediate *Successors*, and yet not the least appearance of them in the *Acts* or *Epistles*, and that they should never be heard of for *Fifteen Hundred Years* together, is an Assertion so very strange, that one might with as much modesty and reason go about to persuade us, that the *Cæsars* (whom we have hitherto taken for other kind of *Officers*) were but *Masters* of the *Corporations* of *Rome*, or *Chairmen* of their *Committees*.

Fourthly and Lastly, From hence we may conclude, how highly insolent and presumptuous it would be in us to prefer any new fangled Scheme

(y) Bishop *Andrew's* Letter to *Du Moulin*, inter *Opera Posth.*

(z) When at the Synod of *Dort*, the Bishop of *Landaff* had intimated That the want of *Episcopacy* had occasioned those divisions in the *Neiberlands*, *Bogerman* the President of the Synod stood up, and in good allowance of what had been spoken said, *Domine, nos. non sumus adeo felices.* So Bishop *Hall*.

of

of *Government*, before that which was founded by *Christ*, and exercised by his *Apostles*, and by the whole *Church*, to our days. And certainly Generations to come will look upon this last as a very wild Age, in which so many People (*a*) bound themselves by an *Oath* to Extirpate such a *Government*.

But yet, allowing a great part of what hath been discoursed, Two things are supposed by some to make a great difference between ours and the Primitive *Episcopacy*. Their *Temporal Jurisdictions*, and their *Titles and Estates*. To which I shall only say that our *Bishops* do Claim no *Temporal Jurisdiction* by an inherent Right, as *Bishops*, and Exercise it only by the Favour and Authority of the *King*. And to suppose that a Princes giving great Titles, and Honours, and Estates to *Bishops*, do's render them not *Christian and Apostolical Bishops*, is very like supposing, that the fairly Binding up and Guilding, and Enamelling a *Bible*, do's make it cease it to be the *Word of God*.

(*a*) The Solemn League and Covenant. *Art. 2.* That without Respect of Persons, They would endeavour to Extirpate Papacy, Prelacy, that is, the Government Ecclesiastical by Arch-Bishops, Bishops, &c.

Having discoursed thus largely in order to a Resolution of the *First Enquiry*, Time will not allow that I speak so fully to those that are behind; and therefore I shall contract what I conceive necessary, into as little compass as I can.

The *Second Enquiry* was, concerning the Advantages of this sort of Government above others.

And here two very considerable Advantages are obvious to us both from Reason and Experience.

First, In reference to the Peace of the Church. St. Hierom, of all the Fathers least favourable to Episcopacy, having (as he thought) been unkindly dealt with by the Bishop of *Hierusalem*; does plainly profess That the Peace of Particular Churches cannot be preserved without this Government. His words are, (b) *Ecclesiæ salus in summi Sacerdotis dignitate pendet, cui si non exors quedam & ab omnibus eminens detur potestas, tot in Ecclesiis efficientur schismata, quot Sacerdotes.* Take away the Dignity of the Bishop and you ruin the Church, and if you will not allow him a Power above all, and in which they have no share, you shall have as many Schisms made as

(b) In his Dialogue *adversus Luciferianos*.

there be *Presbyters*. 'Tis St. Cyprian's Observation (c) in his 55th. Epistle, That most of the Schisms which have harass'd and disgrac'd the Church, have proceeded from disobedience to the Bishop. And Epist. 69. (d) He says, That the Contempt of the Bishop will naturally end in Schism and Heresy. And Calvin, (e) as he supposes Episcopacy to be of human institution, so he says it was Established, *Ne ex aequalitate, ut fieri solet dissidia nascerentur*. To prevent those Contentions which are commonly occasion'd by Equality. And our late Experience tells us how the Church was divided and subdivided, among us in the Late Unhappy Times, when the Bishops were by the prevailing Party, by force driven from their Charges; the evil effects of which we are yet too sensible of. In short, a Bishop cannot have any design in disturbing the Peace of the Church, and in occasioning Separations; he can have no

(c) Neque enim aliunde Hæreses obortæ sunt, aut nata sunt Schismata, quam inde quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesiâ ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur. 'Tis the 59th. Epist. in the New Edition. Pag. 121. (d) Inde Schismata & hæreses obortæ sunt & oriuntur, dum Episcopus qui unus est & Ecclesiæ præest, Superbâ quorundam præsumptione contemnitur, & homo dignatione Dei honoratus indignus ab Hominiibus judicatur. (e) Calvin Inst. Cap. 8. Sect. 53.

Advantage by it, and consequently no Temptation to it, which I need not say, Others may have.

Secondly, In reference to the Civil Government, happiness of the State, and ease of the Subject. When other Forms of Church Government were in the Ascendant in *England*, it cannot yet be forgotten what Diminution and Prejudice to the Royal Honour and Prosperity attended them. I need not put you in mind, how Seditious, Insolent, Turbulent and Ungovernable, (f) King *James* to his great Grief, found the *Presbyteries* in *Scotland* for many Years together; and what usage his Son, since Martyr'd, did many Years after receive from them. It may be demonstrated that They who speak severely against the *Bishops*, for being (as they pretend) Enemies to the Civil Magistrate, in claiming their Authority from God, do the same themselves, only with far less reason, and with much greater injury to their Prince. Thus the *Presbyterian* Model and Discipline, though never heard of in the World till within these last *Two Hundred Years*, is declared

(f) See the Character the King gives of them in his *Basilicon Doron*.

by them to be the very *Scepter of Christ's Kingdom*, to which all must submit, even Princes, their Thrones and Scepters. The *Independents* pretend the Holy Scripture for theirs, that any Society of men Combining together by common consent, in a Church-way and Membership, is by *Divine Right*, Free and Absolute within it self, to Govern its self by such Rules, as it shall judge agreeable to Gods Word; without dependance or subjection in Spiritual Concerns, to any Human Person, or Society whatsoever. 'Tis notorious, that the *Presbyters* do Claim to their *Consistories*, Full and Absolute Spiritual Power and Jurisdiction over Princes themselves, with Power to Excommunicate them when they see Cause. And the *Independents* do exempt their Congregations from all Spiritual Subjection to the Civil Powers. But our Bishops do neither pretend to Jurisdiction over our King, nor do withdraw their due Subjection from him whom God has made *Supream* upon Earth, over all Persons, in all Causes, Spiritual as well as Temporal within his Dominions.

And as to the good of the Subject. 'Tis not so long since *Presbytery* was Established, and found Intolerable in *England*, and we are not Ignorant how all Parties did contribute to throw it down, 'twas so very uneasy. As for *Independency*, few

few now know what it is, (*g*) and fewer do desire it. And as for other *Sects*, they are not yet agreed what Government they would have, nor is it likely that ever they will be. Some indeed do fancy *Independency* to be a pretty, easy, sweet, gentle thing. But certainly, for men to cry out against the Yoke of *Bishops* as intolerable, and yet to make every *Parish-Minister* a *Bishop*; an Absolute, Sovereign Independent *Bishop*, owning no Superiour under Heaven to whom Appeal may be made, is as Ridiculous, as 'twould be to Cry out against Monarchy as unsupportable, and to desire in lieu of it, that every Constable be made a King.

To conclude this point. Many and great Advantages hath the Church of God in all Ages enjoyed, and we do now enjoy by this Government, and of many of them, like one of the greatest Blessings of this Life, the Health of our Bodies, whilst we are constantly well, we are almost insensible. But still they are not the less for it, though we understand them more by their absence, and can then put the truest value

(*g*) Dr. *A. Stuart* a *Presbyterian*, sayd, He verily believed that *Independency* cannot but prove the root of all Schisms and Heresies; and by consequence much worse than *Papery*. *Duply* to *M. S. Pag. 53.* See the Papers for Accommodation.

on them, when we see others in Feavers and Frenzies, and it may be for their Comfort, in the hands of Empericks too. And so I come to the

Third Enquiry, *What may be reasonably expected from Persons intrusted with that Sacred Power and Authority,*

It was not only St. Paul's Charge to Titus, after he had made him a Bishop, *To shew himself in all things a Pattern of good works*, but he also makes it a necessary qualification to every Bishop, that he be *Blameless*. And with great reason. For we know that for one in that Dignity to be wicked, is the boldest Affront and Dishonour to God himself, and one of the most fatal mischiefs to his Church imaginable, so dreadful, that a vicious Bishop would not be looked on so much as a Governour, as a publick Judgment; over our heads. Besides Vice hath this property, that it renders all men contemptible, most of all Clergy-men, because 'tis their business and profession to make men good, and among them, They who are of the highest Rank shall be the more signally despised, and thereby made clearly unserviceable. It will therefore be justly expected that they do not contradict their Divine and Holy Doctrines, and make useles their Authority, by their loose and unsanctified Lives.

Farther: 'Twas St. Paul's Charge, That they should speak the things that become sound Doctrine, exhort and convince Gainfayers, and rebuke with all Authority. And indeed men will suppose that Power was committed to them to the intent that they should make some use of it; and that we are made subject to them, that they may compel us if there be occasion, to do our duties. And now that there is so miserable a decay of all Devotion and Piety, that men are so loose in their Principles, and so corrupt in their Lives, that the Church is so despised, and Religion it self so commonly supposed a Cheat, or made one: it may be humbly supposed, that these Reverend Persons will labour to reduce Offenders by the Censures of the Church, and make some use of Ecclesiastical Discipline, so long, by the misfortunes of the times, disused, that we are just upon the point of forgetting that ever there was such a thing; and that they will do this with Vigour and Resolution, though they know 'twill prove, as of necessity it must, very ungrateful to many; and though they thereby procure ever so much ill-will, and gain for it among us only Curses from the Prophane, and graver Reproaches from the Hypocritical. This is a Time to shew their Zeal for the House of God, a Time to shew their Christian Fortitude.

Fortitude and Constancy ; and seeing they are so well furnish'd with Power by their Lord and Master, and so much Countenanced by an Excellent Prince, we may expect that they will not, like those *Children of Ephraim*, (b) of whom King *David* tells us, *being barnassed and carrying Bows, turn themselves back in the day of Battle*. And 'twill be thought but reasonable, that as they ingage themselves in it, so they will protect those persons who are Active and Zealous in the Churches Service, from the unworthy and vile entertainments of those who hate the Church. All this men will make bold, and think they may be justly allowed, to expect from them. In fine, They stand in view of many critical and malicious Observers, and therefore must *Walk Circumspectly*, because the *days are so very Evil*. Above all considering, that from them, as *St. Paul*, (i) the *Canons of the Apostles*, and of the *Council of Antioch*, teach us, God will exact an Account of all the Souls committed unto them. And may they imitate the Holiness and Integrity, the Justice, Charity, Temperance, Humility and Zeal of their worthy Predecessors, in the Primi-

(b) *Psal. lxxviii.* (i) *Hebr. xlii. 17. Canon. Apost. 40. C. 1. Concil. Antioch.*

tive Times ; that so having been thus *Wise*, (k) and such *Teachers*, they may hereafter *shine as the brightness of the Firmament*, and having turned many unto *Righteousness*, as the *Stars* for ever and ever.

And so I come in the Fourth and Last place, briefly to consider, *What Honour and Respect is due to them from us.*

As these Reverend Persons are of God's own Appointment, so their Labours are for our great and unspeakable Advantage, and therefore we cannot but believe that they ought to be Loved and Honour'd by us. Nature dictates to us, that God is to be Worshipped, and therefore they who are immediately instrumental and assistant to us in holy Services, are to have proportionable respect, it being one of the principal ways we have of shewing how much we honour God. Some call the universal Practice of mankind, the Voice of Nature ; and therefore would time allow, I might here take occasion to tell you out of Antient Historians ; (l) That among the *Albans* the Priests had the Honour next to the King ; Of the great Dignity of the Priests among

(k) *Dan.* xii. 3. (l) *Strabo. Geog. Lib. 2. Pag. 346. & Pag. 384. & Lib. 17. Pag. 566.*

the *Comani*, and in *Meroe*, and of the Respect pay'd to the *Druids*. That the King of *Sparta* was Priest of *Jupiter*. That *Plutarch* tells us, that among the *Grecians*, the Priesthood was of equal Dignity with the Kingdom. (m) That *Aristotle* testifies the same in many places of his *Politicks*. That the Roman *Pontifex Maximus*, had his *Sella Curulis* and *Lictors*, as the *Consuls* had, and that the *Emperours* were often *Ambitious* of that Office.

To proceed. That *Melchisedec* was a King and a Priest, that the Princes of *On* and *Midian*, were Priests, that great was the Dignity of the High-Priest, and of the *הקהל ואר* or Ruler of the Synagogue among the *Jews*. That in the New Testament our Bishops are often peculiarly Entituled Gods Servants, and therefore we must Acknowledge that 'twill not be for his Honour that they who are his Domesticks and immediate Attendants, be trampled on, be in want, in meanness and disgrace. (n) They are represented to be Gods Heralds, Embassadors, and as it

(m) *Quest. Rom. 110.* (n) St. Paul speaking of his own being Slandered, useth the Word *βλασφημία*, which in Scripture peculiarly signifies, *Speaking Unworthily of God*, which we call Blasphemy: as Observ'd by the Reverend Bishop *Sanderfon*, on *Rom. iii. 8.*

were his Residents among men, and such have ever been held honourable, and their Persons inviolable, among even the most Barbarous Peoples. That the good Old Christians (o) paid their Bishops the greatest Veneration, even the Emperour (p) *Constantine* himself, so great honour, that this Age will not bear the very mentioning of it. That in the Fourth and Fifth Centuries, the Learned Fathers both of the *Greek* and *Latin* Churches, gave to the Bishops the Titles of *Principes*. So *St. Hilary* in the beginning of his Eighth Book *De Trinitate*, calls them *Principes Ecclesiæ*. And *Gregory Nazianzen*, who was so Humble and Pious, that rather than that the Peace of the Church should be disturbed, he did in the first *Constantinopolitan* Council, resign the great *Patriarchate* of that City and retire, do's challenge these Titles. That the good People (q) gave the greatest Expressions of concern for *St. Chrysostom* when Banish'd, for *Nazianzen's* Father when Sick, (r) and for *Basil* Bishop of *Cæsarea*, (s) when he lay a Dying. Instances of this sort

(o) Vid. *Pet. de Marc. Tom. 2. Pag. 53. & Pag. 397.* (p) *Lib. 3. de Vita Constantini. & Theod. Hist. Eccl.* (q) *Greg. Nazianzen. Orat. 17.* To the Bishop are ascribed *Δυσασία, Βίσις, & ἀπὸ γῆς.* (r) *Chrysost. Tom. 4. p. 763. Edit. Paris.* (s) *Nazian. Orat. 19. pag. 304. Edit. Paris. 1609.*

are infinite. I might shew at large, how great Respect the Foreign Reformed Divines of most Note, have payed to our Bishops, particularly that *Calvin*, *Beza*, *Sadeel*, nay the whole Consistory of Pastors at *Geneva*, that *Daneus*, *Peter Martyr*, *Gualterus*, *Spanhemius* and others, do in their Works call our Bishops, Lords, and Most Reverend Fathers in God; enough one would think to secure the Title from being *Antichristian*; and I might mention what ours, and all the Wisest Princes of *Europe* have thought due to them. In short, we are not to learn our duties from the corrupt practice of a Profane, Atheistical Generation, nor of some men of late years, famous only for being Ill-natur'd, and Troublesome.

We know the evil Consequences of making the Clergy any way Contemptible, and may believe King *Solomon*, (t) at least our own Experience, that the Poor, the despis'd Man's Wisdom is despised, and his words are not heard. We find that *Moses* knowing that he was soon to be gathered to his People, besought God that he would please to Appoint one to succeed him, and thereupon God commanded him to take *Josbua*, and lay his hand upon him, and to give him a

Charge before all the Congregation, and adds (u) And thou shalt put some of thine Honour upon him, that all the Congregation of the Children of Israel may be Obedient. Some of thine Honour. This many Learned Commentators suppose to be Ensigns of Authority, Attendants extraordinary, and other Circumstances that usually procure Respect; which we see God himself thought necessary, in order to gain their Obedience. So that it cannot be Religion which labours to make those Persons Low and Sordid, and Mean and Contemptible, and Useless, whose Contempt and Meanness renders Religion it self so.

Besides, were not Religion, were not the publick good so much concerned in their Usage, to deal ingenuously, and to speak it out plainly, it cannot but be thought a hard Case, that Men who came into the World with perhaps as good Parts, and as fit for Honour and for great Actions as their Neighbours, after they have had an Education Liberal and Ingenuous, and all the Improvements of Wit and Judgment, Reason and Eloquence; after many Years exhausting

(u) *Numbers*, xxvii. 20. *Insignia potestatis gestet, frequenti famulatio cingatur.* So *Tostat. Tirin. Bonfrer. Serrav*, &c.

their Spirits, and wasting their Vigour in publick Services (as our Blessed Saviour, *after going about and doing good*, was arrayed in Purple that he might be set at nought by Herod and his Men of War) should be condemned to a Sacred Station of pretended Dignity and Authority, only that they may be the more exposed to Envy and Malice, Hatred and Contempt, be the more eminently despised, and more augustly ridiculous.

And has this Order deserv'd such usages at our hands ? How many of it have we had even in this last Century in these Kingdoms, who have been of Primitive Piety and True Learning, an Honour to their Country, and Examples for future Ages, Able and Courageous Defenders of the Truth, Zealous Opposers of *Romish Superstition*, (that I say not the very Bulwarks of *Protestancie*) most admirable Writers , and incomparable Preachers ? And, (by which one may judge of the unreasonableness of our present Clamours against them) I may add, That no *Anti-Episcopal* man, of what denomination soever hath in the judgment of unprejudiced Persons, written so Learnedly and Solidly, against the *Romanists*, though Aspers'd themselves with *Popish* Inclinations and Designs, as the Late Murdered Primate of *England*, in his Book against *Fisher*, the Late Primate of *Ireland* in

several of his Treatises, and the Late Bishop of Durham, concerning the *Canon of the Scripture*, and *Transubstantiation* ; to name no others.

But we have a sort of men among us, from whose Scorn and Reproaches, no Innocence, no Vertue, no Learning, no Prudence or Caution, can Protect either the Fathers, or the Sons of the Church. Be they what they will, they are all become abominable and gone out of the way, there is none that does good, no not one. As if a man must of necessity be forsaken of God, and of all Goodness, as soon as he is engaged in his more immediate Service ; and lose his Wits, at least, part with all sense of Piety and Religion, as soon as he enters upon any Spiritual Office, so it be by Law Established. I wish there were no reason for this Complaint. But the Injury extends farther than to the present Clergy.

A Leading-Man among the *Dissenters*, has lately added to his great number of Books, with which he has favoured the World, One which he calls a *Church-History*, or *History of Bishops* ; which the Learned *Answerer* justly Stiles, *An Account of all the faults which Bishops have committed in the several Ages of the Church* ; and I may add, a great many of their Vertues made Faults. And what can be the design of such a
Work

Work as this, but to supply what is wanting in the Prelates now Living, to make the Order odious, by relating all the defects of those in former Ages? But alas! this is a Melancholy Consideration, and must needs make a sad impression on any Pious Soul. For though we cannot think it strange, that Men who are professed Enemies of God, and of all Religion, and would feign laugh them both out of the World, do endeavour to expose, and to make ridiculous and odious those persons whose work and study it is to keep up a sense of Religion upon mens hearts; yet that men, who pretend to be Piously disposed, and heartily concerned for the Honour of God and of the Gospel, should take much pains to disgrace, and to render such vile and abominable; this, this is a lamentable indication of a degenerate Age, of an Age ready to be over-run with Profaneness and Impiety, and industrious to force God to take away the Light of the Gospel from among them.

It must be Acknowledged that the best of men are still but men, and therefore liable to some mistakes and defects. So that it does not appear fair and equitable, that they who, it may be take no Notice of Great and Extravagant Faults among their own Party, should most severely Censure and Aggravate the least Mis-

carriages in a Prelate; as if they disliked the Cause and the Persons, and not the Crimes, or thought that the stricter Piety of the Bishops, like the Offering of the High Priest among the Jews, were to make Attonement for the Sins of the People. I come not here to flatter any man, or to make Apologies for their Vices, and think I have not as far as became me, spoken too favourably of Vicious Prelates, if any happen to be so. But 'tis absolutely necessary, (though it will not please all) that the People be told their duty plainly in this point, and I know not a more proper occasion, and therefore omitting to speak of the Zeal and Diligence of some, and of the Hastiness, Credulity and Uncharitableness of others, I shall in a word or two shew how easie a thing it is to flur a false colour on the most innocent Actions of the best men, and consequently how little Notice Sober Persons should take of the Invectives we daily hear against our Spiritual Governours. How easie a thing is it if they will not by servile compliances Fawn upon, and vilely Court those whom they should Command; to call them Proud? If they will not let their Honour lie in the dust, and allow that their Office is as Contemptible as their Enemies would have it be, to represent them as Ambitious, and how natural

natural is it for those who pretend that making them poor would make them humble, to make them look as if they were proud, that it may be thought necessary to humble them? Be they ever so Charitable to the Poor, ever so Just and Generous in their dealings, if they will not part with the Churches Right to any litigious Person, can they forbear calling them Covetous? And, which is a very fashionable Calumnie now, and almost in the mouth of every one of one sort, if they do but perswade the People to Obey Magistrates as Christianity obliges them, and will not joyn with the discontented in their unreasonable jealousies of their Prince, how easie is it to say, that They are for Tyranny and Arbitrary Government? As if they had not as true a Property in their Estates, and as good a Title in Law as any Freeholder in the Kingdom; which all must Acknowledge, unless they will have Property, so highly magnified, to be a word that signifies nothing, but in the concerns of a Lay-man; and they who stand up for it so warmly, mean only their own. If they be for a grave and regular devotion, is it difficult to say, They are Popish? and if they would have men reverent in Divine Offices, to revile them as Superstitious? and if any one venture to say these dealings are not fair and honest, to vote him Ambitious, and a

Flatterer?

Flatterer? But if these be the Crimes of our Bishops, may they ever be guilty of them; and if they be, under the most invidious Character, and with ever so much disingenuity, represented to the World upon these Accounts, and be ever so much hated and contemned for them, They have this Comfort, that God, from whom they expect their Reward, *seeth not as man sees*, and that whilst we regard only the outward appearance, he views the heart.

To make an End of all.

May I not be allowed to beseech you with some earnestness, that if you have any Love for the Truth, any Zeal for the Gospel, and any Concern for the Peace and Prosperity of the Church: That you will not suffer your selves to be prejudiced by the heat and importunities of none of the most knowing and peaceable men, against a Government built upon a foundation of *Christ's* own Institution, Exercised by the Holy Apostles, and continued from them to us? the only Government used in all Ages by the whole Christian World; honoured and revered by all, and administered by many of the Holy Fathers, Martyrs and Confessors; acknowledged by all *Councils*, honoured by all the worthy *English*, and
Learnedest

Learnedest of the Forreign Reformers, and highly Respected and Advanced by all Christian Kings and Princes ; and never opposed in the Antient Church by any, but by one desperate man, immediately branded for a Heretick upon that Attempt ? And let us not be drawn unaccountably into a Kindness for any Novel, Uncertain and Arbitrary Form, one thing to day, and we know not what to morrow, to the disturbance of our quiet, and for ought as we can tell, to the Ruin and Desolation of these three Flourishing Kingdoms ; to the Eternal Shame and Disgrace of the *Protestant*, nay of the *Christian Religion*, and the great Joy and Triumph of the Enemies of all Religion, and of God himself.

Consider what hath been said, and the Lord give You understanding in all things. Amen.

T H E E N D.